The Conditions, Pillars and Requeirements of the Prayer

By Imam Muhammad bin Âbdil-Wahhaab [D.1206H]

Translated by
isma'eel alarcon (from a fake salafi website)

About the Book: This is a translation of the beneficial treatise of Imaam Muhammad bin 'Abdil-Wahhaab, **"*Shuroot as-Salaat wa Arkaanuhaa wa Waajibaatuhaa.*"** In this short treatise, Imaam Muhammad bin 'Abdil-Wahhaab, may Allaah have mercy on him, briefly outlines the nine conditions for the acceptance of one's prayer, as well as the fourteen pillars and eight requirements of the prayer, mentioning some of their proofs and evidences from the Book and the Sunnah. A condition is something that is required before the commencement of prayer in order for it to be valid. "The pillars are that which if one fails to perform any of them out of forgetfulness or intentionally, his prayer is rendered invalid because of his abandoning it. The requirements are that which if one fails to perform any of them intentionally, his prayer is rendered invalid due to his abandoning it, but if he leaves any of them due to forgetfulness, he is obligated to perform the (extra) prostrations for forgetfulness." The author also lists the conditions, obligations, requirements and nullifiers of *wudoo* (ablution). The translator has provided a quick reference guide as an appendix listing each of these points, as well as footnotes with hadeeth references and other comments gathered from several sources of this treatise.

THE CONDITIONS FOR THE PRAYER

The conditions for the Prayer are nine: **(1)** Islaam; **(2)** Sanity; **(3)** Reaching the age of Maturity; **(4)** Lack of Ritual Impurity (i.e. Ablution); **(5)** Removal of Filth; **(6)** Covering the 'Awrah; **(7)** The Entrance of the Proper Time; **(8)** Facing the Qiblah; and **(9)** The Intention.

The First Condition – Islaam: Its opposite is Kufr (disbelief). The actions of a disbeliever are not accepted (by Allaah), regardless of what good deed he may perform. The proof for this is Allaah's saying:

"It is not for the polytheists to maintain the mosques of Allaah while they witness against their own selves of disbelief. The works of such are in vain and in Hell will they abide forever." [Surah At-Tawbah: 17]

And Allaah's saying:

"And We shall turn to whatever deeds they (polytheists) did and make such deeds as scattered floating particles of dust." [Surah Al-Furqaan: 23]

The Second Condition – *'Aql* (Sanity): Its opposite is Insanity (*junoon*). As for the insane person, the pen (that records his deeds) is lifted from him until he regains sanity. The proof for this is the hadeeth: **"The pen is lifted from three people: A person sleeping until he wakes up; an insane person until he regains sanity; and a child until he reaches the age of puberty."** {Reported by Ahmad, Abu Dawood, An-Nasaa'ee and Ibn Maajah. Al-Haakim reported it in his *Mustadrak* (vol 1, pg. 251) with a similar wording, saying: "This is an authentic hadeeth based on the conditions of Al-Bukhaaree and Muslim." Adh-Dhahabee agreed.}

The Third Condition – *Tamyeez* (Age of Maturity): Its opposite is childhood (*sughr*). Its extent is the age of seven years, then he is to be commanded to pray. The proof for this is the Messenger of Allaah's saying: **"Command your children to pray by (the age of) seven. And beat them to do it by (the age of) ten. And separate them from their beds."** {An authentic hadeeth reported by Ahmad, Abu Dawood and Al-Haakim.}

The Fourth Condition – *Raf'-ul-Hadath* (Uplifting Ritual Impurity): This refers to the ablution (*wudoo*) that is well known. What makes ablution mandatory is *hadath* (ritual impurities). Its conditions (*shuroot*) are ten: **(1)** Islaam; **(2)** Sanity; **(3)** Age of Maturity; **(4)** Intention; **(5)** Accompanying its ruling by the fact that one must intend to not stop it until he completes his ritual purity; **(6)** Removal of what makes ritual purity mandatory; **(7)** cleansing the private parts; **(8)** Clean Water that is permissible to use; **(9)** Removing all things that prevent the water from reaching the skin; and **(10)** it must be the proper time for it. This applies to those who have a constant state of ritual impurity (i.e. such as menstruating women), due to its obligation.

As for its obligations (*furood*), then they are six: **(1)** Washing the face, which includes *Madmadah* (rinsing the mouth) and *Istinshaaq* (inhaling water in the nose), and its boundaries are from where the hair of the head begins to the chin, lengthwise, and from the right ear to the left ear, widthwise; **(2)** Washing the hands up to (and including) the elbows; **(3)** Wiping the entire head, which includes the ears (with water); **(4)** Washing the feet up to (and including) the ankles; **(5)** Maintaining this sequence; and **(6)** *Muwaalaat*. {3 **Translator's Note:** *Muwaalat* refers to when all of the acts of *wudoo* are done in order without any
pause in between them so as to let the previous part of the body that was washed become dry.}

The proof for this is Allaah's saying:

"O you who believe! When you rise to pray, wash your faces and your hands up to the elbows. Wipe your heads (with water), and (wash) your feet up to the ankles." [Surah Al-Maa'idah: 6]

The proof for maintaining the same sequence (when performing *wudoo*) is the hadeeth: **"Begin with what Allaah has began with."** {An authentic hadeeth reported by Muslim and An-Nasaa'ee}

The proof for *Muwaalaat* is the hadeeth of the man who left a spot unwashed. It was reported that one time the Prophet (*sallAllaahu 'alayhi wa sallam*) saw a man who had left a spot on his foot the size of a *dirham*, which water had not touched (when performing *wudoo*). So he (*sallAllaahu 'alayhi wa sallam*) ordered him to go back and repeat it. { Ibn 'Umar reported from Abu Bakr and 'Umar that they said: "A man who had made the ablution once came, and he had a spot the size of a thumb on the top of his feet that wasn't washed, so the Prophet told him: **'Go back and complete your ablution.'** So he did it." [Reported by Ad-Daaraqutnee]}

Its requirement (*waajib*) is the *tasmeeyah* (mentioning Allaah's Name) along with the words of remembrance (*dhikr*).

The things that nullify (*nawaaqid*) the ablution are eight: **(1)** Whatever comes out from the two private parts; **(2)** Any foul impure substance that comes out from the body; **(3)** Loss of consciousness (i.e. sleep/insanity); **(4)** Touching a woman with sexual desire; **(5)** Touching one's private part with the hand, whether it is the frontal or rear (private part); **(6)** Eating the meat of camels; **(7)** Bathing a deceased person; and **(8)** Apostating from Islaam, may Allaah protect us from that!

The Fifth Condition – *Izaalat-un-Najaasah* (Removing Filth): This requires removing it from three things: From one's body, from one's garments and from the area (he is praying in). The proof for this is Allaah's saying:

"And purify your garments." [Surah Al-Muddathir: 4]

The Sixth Condition – *Sitr-ul-'Awrah* (Covering the 'Awrah): The People of

Knowledge have unanimously agreed that the prayer of one who prays naked while having the ability (to clothe himself) is invalid. The boundaries of the ʻawrah for a man are from his navel to his knees, { **Translator's Note:** A man must cover his shoulders in prayer as well, based on the hadeeth of Abu Hurairah (*radyAllaahu ʻanhu*) in which the Prophet (*sallAllaahu ʻalayhi wa sallam*) said: **"None of you should pray in a single garment with no part of it being over his shoulders."** [Reported by Al- Bukhaaree and Muslim]} and the same applies to a female slave. As for a free woman, all of her body is ʻawrah except for her face.{ **Translator's Note:** In prayer, a woman must cover her whole body, with the exception of her face and hands. Her dress must also be wide enough to cover the upper part of her feet Refer to Ibn Taimiyyah's
book on the Woman's Dress in Prayer (***Hijaab-ul-Mar'ah wa Libaasuhaa fis-Salaat***), for a detailed discussion on the limits of what a man and woman must cover while in prayer.}

The proof for this is Allaah's saying:

"O Children of Aadam, take your adornment (by covering yourselves with clean clothes) when praying. " [Surah Al-A'raaf: 31] meaning during every prayer.

The Seventh Condition – *Dukhool-ul-Waqt* (Entrance of the Proper Time): The proof for this from the Sunnah is the hadeeth of Jibreel, peace be on him, when he lead the Prophet in one prayer during the initial times for it and during the last part of the hour of it, saying to him afterward: **"O Muhammad, the prayer is between these two times."** { Reported by Ahmad, An-Nasaa'ee, At-Tirmidhee and Ibn Hibbaan.}

And also Allaah's statement:

"Verily, the prayer is enjoined on the believers at fixed hours." [Surah An-Nisaa:103]

The proof that the prayers are in fixed times is Allaah's saying:

"Establish the prayer from mid-day till the darkness of the night (i.e. Dhuhr, ʻAsr, Maghrib and ʻIshaa), and recite the Qur'aan in the early dawn (i.e. Fajr). Verily, the recitation of the Qur'aan in the early dawn is ever witnessed (by the angels)." [Surah Al-Israa: 78]

The Eighth Condition – *Istiqbaal-ul-Qiblah* (Facing the Ka'bah): The proof for this is Allaah's statement:

"Verily, We have seen the turning of your face (O Muhammad) towards the heaven. Surely, We shall turn you to a Qiblah (proper direction) that will please you. So turn your face to the direction of Al-Masjid-ul-Haraam." [Surah Al-Baqarah: 144]

The Ninth Condition – *An-Niyyah* (The Intention): Its place is in the heart, and as for vocalizing it, then this is an innovation. The proof for this is the hadeeth: **"Verily actions**

are based on intentions, and verily every man will have what he intends."
{Reported by Al-Bukhaaree and Muslim}

THE PILLARS OF THE PRAYER

The pillars of the prayer are fourteen: **(1)** Standing, if one has the ability to do so; **(2)** The opening Takbeer; **(3)** Reciting Surah Al-Faatihah; **(4)** Bowing; **(5)** Rising from Bowing; **(6)** Prostrating on all seven limbs; {Ibn 'Abbaas reported that Allaah's Messenger (*sallAllaahu 'alayhi wa sallam*) said: **"I have been ordered to prostrate on seven limbs: on the forehead – and he pointed to his nose – the (palms of the) hands, the knees and the toes of the feet."** [Reported by Al Bukhaaree and Muslim]} **(7)** Erecting oneself from it; **(8)** Sitting between the two prostrations; **(9)** Remaining tranquil (i.e. not rushing) during all of these pillars; **(10)** Maintaining the same sequence; **(11)** the Final Tashahhud; **(12)** Sitting for it; **(13)** Sending Salaat on the Prophet; and **(14)** the (final) two Tasleems.

The First Pillar: Standing if one is able to do so. The proof for this is Allaah's statement:

"Guard strictly the prayers, especially the middle one. And stand before Allaah with full submission." [Surah Al-Baqarah: 238]

The Second Pillar: The Opening Takbeer. The proof for this is the hadeeth: **"Its opening** {**Translator's Note:** The word used in the hadeeth is "Tahreem", which has been translated as opening, but which more specifically means that which makes something forbidden. This is since with the opening Takbeer, the common actions of speaking and eating become forbidden, as one is now in prayer.} **is the Takbeer (saying *Allaahu Akbar*) and its closing** {**Translator's Note:** The word used in the hadeeth is "Tahleel", which has been translated as closing, but which more specifically means to make something permissible. This is since with the closing Takbeer, the common actions of speaking and eating become permitted again, as one is now out of prayer.} **is the Tasleem (Saying *As-Salaam 'Alaikum*)."** {Reported by Abu Dawood, At-Tirmidhee, Ahmad and Al-Bazaar} After this occurs the opening supplication, which is supererogatory, and goes: "***Subhaanak Allaahumma wa Bi-Hamdika. Wa Tabaarakasmaka wa Ta'aala Jadduka. Wa Laa Ilaaha Ghayruka***." [Free from imperfections are You, O Allaah, and all praise is Yours. Blessed is Your Name and there is no deity worthy of worship besides You]

The meaning of "***Subhaanak Allaahumma***" is: I absolve You from all imperfections in a manner that befits Your majesty. **"*Wa Bi-Hamdika*"** i.e. while praising You. "***Wa Tabaarakasmaka***" i.e. blessing can be attained by mentioning You. "***wa Ta'aala Jadduka***" i.e. Glorified be Your Greatness. "***Wa Laa Ilaaha Ghayruk***" i.e. There is nothing that has the right to be worshipped on the earth or in the heaven except You, O Allaah.

Then he says: "***A'udhoo Billaahi min ash-Shaytaan-ir-Rajeem"*** (I seek refuge in Allaah from the rejected devil), i.e. "***A'udhoo***" means I seek refuge and recourse in You and rely on You, O Allaah. "***Min ash-Shaytaan-ir-Rajeem***" means the outcast, the one who is far removed from Allaah's mercy. He cannot harm me in my religion or in my worldly affairs.

The Third Pillar: Then there occurs the recitation of Surah Al-Faatihah, which is a pillar, in every *rak'ah* (unit), as occurs in the hadeeth: **"There is no prayer for the one who doesn't recite the opening (chapter) of the Book."** It is the foundation of the Qur'aan.

"Bismillaah-ir-Rahmaan-ir-Raheem" (In the Name of Allaah, the Most Merciful, Bestower of Mercy) is a request for blessing and assistance.

"Al-Hamdulillaah" (All praise is for Allaah): **"*Hamd*"** means praise. The definite article (Al) before Hamd is for including all the commendable acts He does. As for the good thing that one has no role in bringing about, such as beauty and so on, then praising that is called *madah* and not *hamd*.

"Rabb-il-'Aalameen" (Lord of all that is created): ***Rabb*** means the One who is worshipped, the Creator, the Sustainer, the King, the One who administers and brings up all of the creation through His favors. With regard to ***'Aalameen***, everything that is apart from Allaah then that is considered ***'Aalam**.* He is the Lord of everyone and everything. ***"Ar-Rahmaan"*** (The Most Merciful): means He grants a general mercy for all of the created beings.

"Ar-Raheem" (The Bestower of Mercy): means He gives a specified mercy for just the believers. The proof for this is Allaah's statement:

"And He is ever an All-Bestower of mercy to the believers." [Surah Al Ahzaab: 43]

"Maaliki-Yawm-id-Deen" (Master of the Day of Judgement): refers to the Day of Reward, Recompense and Accountability, the Day when everyone will be compensated for his deeds – if they are good, then there will be good (for him) and if they were evil, then there will be evil (for him). The proof for this is Allaah's statement:

"And what will make you know what the Day of Recompense is? Again, what will make you know what the Day of Recompense is? (It will be) The Day when no person shall have power (to do anything) for another, and the decision that Day will be wholly with Allaah." [Surah Al-Infitaar: 17-19]

There is also the hadeeth of the Prophet (*sallAllaahu 'alayhi wa sallam*): **"The shrewd person is the one who subjects himself and works for what comes after death. And the feeble person is the one who allows his soul to follow its vain desires, while aspiring for Allaah to grant his ambitions." {**Reported by Ahmad, At-Tirmidhee, Ibn Maajah and Al-Haakim}

"Iyyaaka Na'budu" (You alone do we worship): meaning we don't worship anyone except You. This is a covenant between the servant and his Lord that he will not worship anyone besides Him.

"Wa Iyyaaka Nasta'een" (And in You alone do we seek assistance): This is a covenant between the servant and his Lord that he will not seek the assistance of anyone besides Allaah.

"Ihdinaas-Siraat-al-Mustaqeem" (Guide us to the Straight Path) means direct us, show us the way and keep us firm on **as-*Siraat*** (the Path), meaning Islaam. It is also believed that it refers to the Messenger and likewise that it refers the Qur'aan. All of these meanings are true. What is meant by ***Mustaqeem*** (Straight) is that which has no deviations in it.

"Siraat-aladheena An'amta 'alayhim" (The Path of those You bestowed Your Favor on): meaning the way of those who have received your Bounty. The proof for this is Allaah's saying:

"And whoever obeys Allaah and the Messenger, then they will be in the company of those on whom Allaah has bestowed His Favor, such as the prophets, the first to believe (in the prophets), the martyrs and the righteous. And how excellent these companions are!" [Surah An-Nisaa: 69]

"Ghayr-il-Maghdoobi 'alayhim" (Not those who earned Your Anger): They are the Jews since they have knowledge but do not act on it. We ask Allaah to protect you from their way.

"Wa laad-Daalleen" {Nor of those who went astray): This refers to the Christians, who worship Allaah based on ignorance and misguidance. We ask Allaah to protect you from their way. The proof for those who went astray is Allaah's saying:

"Say: Shall we inform you of the greatest losers with respect to their deeds? Those whose efforts have been wasted in this life, while they thought they were acquiring good by their deeds." [Surah Al-Kahf: 103-105]

And there is also the hadeeth of the Prophet (*sallAllaahu 'alayhi wa sallam*): **"You will indeed follow the ways of those who came before you, in exactly the same manner, to the point that if they were to enter the hole of a lizard, you would also enter it."** They said: "O Messenger of Allaah, do you mean the Jews and the Christians?" He (*sallAllaahu 'alayhi wa sallam*) said: **"Who else?"** Al-Bukhaaree and Muslim reported it.

And the second hadeeth is: **"The Jews split up into seventy-one sects and the Christians split up into seventy-two sects. And this ummah (of Muslims) will split up into seventy-three sects. All of them will be in the Hellfire except for one." They said: "Who are they O Messenger of Allaah?"** He (*sallAllaahu 'alayhi wa sallam*) said: **"Those who are upon the same way that I and my Companions are upon."**

The Fourth Pillar: Bowing

The Fifth Pillar: Rising from the bowing position

The Sixth Pillar: Prostrating on one's seven limbs.

The Seventh Pillar: Erecting oneself from that

The Eighth Pillar: Sitting between the two prostrations. The proof for these (last five) pillars is Allaah's statement:

"O you who believe! Bow and prostrate (in prayer)." [Surah Al-Hajj: 77]
And also the hadeeth of the Prophet (*sallAllaahu 'alayhi wa sallam*): **"I was ordered to prostrate on seven body limbs."** {Reported by Al-Bukhaaree and Muslim}

The Ninth Pillar: Being in a state of tranquility during all of the acts.

The Tenth Pillar: Following a sequential order between these pillars. The proof for these (i.e. last two pillars) is the hadeeth about the man who prayed badly, narrated by Abu Hurairah (*radyAllaahu 'anhu*), who said: "One day we were sitting with the Prophet when a man entered and prayed. [Then he rose from prayer] and greeted the Prophet with Salaam. So the Prophet (*sallAllaahu 'alayhi wa sallam*) told him: **'Go back and pray for you have not prayed.'** This occurred three times, and finally the man said: 'I swear by the One who sent you as a prophet in truth, I cannot do better than this, so teach me (the correct way to pray).' So the Prophet (*sallAllaahu 'alayhi wa sallam*) said: **'When you get up to pray, say the Takbeer (*Allaahu Akbar*). Then recite what is easy for you from the Qur'aan. Then bow until you feel tranquility bowing. Then rise until you feel tranquil standing. Then prostrate until you feel tranquility whilst prostrating. Then rise from it until you feel tranquility sitting.
Then do this in all of your prayers.'**"

The Eleventh and Twelfth Pillar: The final Tashahhud is an obligatory pillar, as is stated in the hadeeth reported by Ibn Mas'ood (*radyAllaahu 'anhu*), who said: "Before the tashahhud was made obligatory on us, we would say: ***'As-Salaamu 'alaaAllaahi min 'Ibaadihi. As-Salaamu 'alaa Jibreel wa Mikaa'eel.'*** [Peace be on Allaah from His servants. Peace be on Jibreel and Mikaa'eel]. So the Prophet (*sallAllaahu 'alayhi wa sallam*) said: **'Do not say: Peace (Salaam) be on Allaah, for indeed Allaah, He is As-Salaam. Instead say: *At-Tahiyyaatu Lillaahi was-Salawaatu wat-Tayyibaat. As-Salaamu 'alayka ayyuhaan-Nabee wa Rahmatullaahi wa Barakaatuh. As-Salaamu 'alaynaa wa 'alaa 'Ibaadillaahis-Saaliheen. Ash-hadu an Laa Ilaaha IllaaAllaah wa Ash-hadu anna Muhammadan 'abduhu wa Rasooluh*.'** { **Translator's Note:** This means **"All acts of praise, supplications, and good are for Allaah. Peace be on you O Prophet, and also the mercy and blessings of Allaah. Peace be on us, and on the righteous slaves of Allaah. I bear witness that no one has the right to be worshipped except Allaah and that Muhammad is His slave and Messenger."**}" {Reported by Al-Bukhaaree in his *Saheeh*}

The meaning of ***"At-Tahiyyaat"*** is that all of the glorifications are for Allaah, who possesses and deserves that, such as the acts of inclining, bowing, prostrating, remaining and continuing (in the acts of prayer). Everything for which the Lord of creation is glorified due to, then that belongs to Allaah. So whoever directs any part of that (glorification) to other than Allaah, he is a polytheist, disbeliever.

"As-Salawaat" means all of the supplications. It is also held that it refers to the five daily prayers.

"wat-Tayyibaat": Allaah is Tayyib (good), He does not accept any of the sayings or actions except for those that are tayyib (good).

"As-Salaamu 'alayka ayyuhaan-Nabee wa Rahmatullaahi wa Barakaatuh" means that you are supplicating for the Prophet to have safety, mercy and blessing. The one who is supplicated for is not being supplicated to along with Allaah. {**Translator's Note:** According to the hadeeth of Ibn Mas'ood (*radyAllaahu 'anhu*) reported in Al- Bukhaaree and Muslim, the Companions would say: ***"As-Salaamu 'alaan-Nabee"*** [Peace be on the Prophet] instead of ***"As-Salaamu 'alayka ayyuhaan-Nabee"*** [Peace be on you O Prophet] after the Prophet died, mentioning him (*sallAllaahu 'alayhi wa sallam*) in the third person. Refer to "The Prophet's Prayer Described" by Imam Al-Albaanee for a discussion on this.}

"As-Salaamu 'alaynaa wa 'alaa 'Ibaadillaahis-Saaliheen" means you are sending Salaam (peace) upon yourself and to every righteous servant in the heaven and the earth.

"Salaam" is for the supplication. ***"Saaliheen"*** is for those who are being supplicated for, and they are not being supplicated to along with Allaah.
"Ash-hadu an Laa Ilaaha IllaaAllaah wahdahu laa Shareeka Lahu": You testify with a certain testimony that no one in the heaven and the earth has the right to be worshipped except Allaah. And your testimony that Muhammad is the Messenger of Allaah means that he is a slave (worshipper of Allaah) who is not to be worshipped, and a messenger who is not to be rejected. Rather, he is to be obeyed and followed. Allaah honored him with granting him the station of servitude (i.e. that he worships Allaah). The proof for this is Allaah's statement:

"Blessed be the One who sent the Criterion to His slave so that He may be a warner for the creation." [Surah Al-Furqaan: 1]

The Thirteenth and Fourteenth Pillar: *"Allaahumma Salli 'alaa Muhammadin wa 'alaa Aali Muhammadin kamaa Salayta 'alaa Ibraaheema wa 'alaa Aali Ibraaheema Innaka Hameedun Majeed."* The meaning of Salaat from Allaah is His praising of His servant in the greatest of gatherings, as has been reported by Al-Bukhaaree in his *Saheeh* from Abul-'Aaliyah who said: "The Salaat of Allaah means His praise for His servant in the highest of gatherings (i.e. angels)." It is also held that Salaat means mercy. But the first definition is more correct. As for the Salaat when it comes from the angels, then it means: Asking for forgiveness. And from the humans, it

means supplication. Asking for blessing of Muhammad and what comes after that are all supererogatory statements and actions.

THE REQUIREMENTS FOR THE PRAYER

Its requirements are eight: **(1)** All of the Takbeers except for the Opening Takbeer; **(2)** Saying "*Subhaana Rabby al-'Adheem*" [Perfect is my Lord, the Most Great] while bowing; **(3)** Saying *"Sami'a Allaahu Liman Hamidahu"* [Allaah hears the one who praises Him] – this applies to the one leading the prayer and the one praying alone; **(4)** Saying *"Rabbanaa wa Lakal-Hamd"* [Our Lord to You belongs the Praise] – this applies to everyone; **(5)** Saying *"Subhaana Rabby al-A'alaa"* [Perfect is my Lord, the Most High] while prostrating; **(6)** Saying *"Rabb Ighfir Lee"* [My Lord, forgive me] while in between the two prostrations; **(7)** The first Tashahhud; and **(8)** Sitting for it.

The pillars are that which if one fails to perform any of them out of forgetfulness or intentionally, his prayer is rendered invalid because of his abandoning it. The requirements are that which if one fails to perform any of them intentionally, his prayer is rendered invalid due to his abandoning it, but if he leaves any of them due to forgetfulness, he is obligated to perform the (extra) prostrations for forgetfulness (at the end of the prayer). And Allaah knows best.

[End of Treatise]

QUICK REFERENCE GUIDE

The Nine Conditions of the Prayer: A condition is that which must be present before the prayer is performed in order for it to be acceptable.

1. One must be Muslim
2. He must be sane and conscious
3. He must be of the age of maturity
4. He must have *wudoo* (ablution) and have taken ghusl if necessary
5. There must be no impurities on his body, clothes or place of prayer
6. He must cover his *'awrah*.
7. It must be the right time for the prayer he is performing
8. His entire body must be facing the Qiblah.
9. He must have the intention for the prayer in his heart

The Fourteen Pillars of the Prayer: A pillar is that which must be performed during the prayer, and if left out, whether intentionally or unintentionally, makes the prayer invalid.

1. Standing, if one has the ability to do so
2. The opening Takbeer
3. Reciting Surah Al-Faatihah in every rak'ah
4. Bowing
5. Rising from Bowing
6. Prostrating on all seven limbs
7. Erecting oneself from it
8. Sitting between the two prostrations
9. Remaining tranquil (i.e. not rushing) during all of these pillars)
10. Maintaining the same Sequence
11. The final Tashahhud
12. Sitting during the Tashahhud
13. Sending Salaat on the Prophet
14. The (final) two Tasleems

The Eight Requirements of the Prayer: A requirement is that which must be performed in prayer. If left out intentionally, the prayer is invalid. If left out unintentionally, out of forgetfulness, one must make the two prostrations of forgetfulness (*sujood as-sahw*) at the end of the prayer.

1. All the takbeers except the opening one
2. Saying "*Subhaana Rabby al-'Adheem*" when bowing
3. Saying "*Sami'a Allaahu Liman Hamidahu*" – This applies to the one leading the prayer and the one praying alone
4. Saying "*Rabbanaa wa Lakal-Hamd*" – this applies to everyone praying
5. Saying "*Subhaana Rabby al-A'alaa*" when prostrating
6. Saying "*Rabb Ighfir Lee*" while in between the two prostrations
7. The first Tashahhud

8. Sitting during the first Tashahhud.

The Ten Conditions of Wudoo:

1. One must be Muslim
2. He must be sane and conscious
3. He must have reached the age of maturity
4. He must have the Intention
5. He must intend to not stop until he completes his ritual purity
6. He must remove that which makes ritual purity mandatory
7. His private parts must be clean
8. He must use clean water that is permissible
9. He must remove all things that prevent the water from reaching his skin
10. It must be the proper time. This applies to those who have extended periods of ritual impurity, such as menstruating women

The Six Requirements of Wudoo:

1. He must wash his face, which is from ear to ear and forehead to chin, and which includes rinsing the mouth and inhaling water in the nose and blowing it out.
2. He must wash his hands up to (and including) the elbows
3. He must wipe his entire head, including the ears (with water)
4. He must wash his feet up to (and including) the ankles
5. He must maintain this sequence (i.e. 1 to 4)
6. Each of the above acts must be done without any pause in between them so as to let the previous part of the body that was washed become dry.

The Eight Nullifiers of Wudoo:

1. Whatever comes out from the two private parts
2. Any foul impure substance that comes out from the body
3. Loss of consciousness (i.e. sleep/insanity)
4. Touching a woman with sexual desire
5. Touching one’s private part with the hand, whether it is the penis or the anus
6. Eating the meat of camels
7. Bathing a deceased person
8. Apostating from Islaam, may Allaah protect us from that!